2:Oberg E-5 (1946-1947)1949 SK7 Guana SK7
Terena
Mbaya SK11

rador, 1910–17, vol. 1, pp. 244–245). Rodrigues Prado describes the Mbayá as follows: "They are tall so that among them there are many men six and one-half feet in stature. They are well-built, well-muscled and with an almost indescribable capacity to endure hunger, thirst, and sustained effort" (Prado, 1908, p. 23).

Measurements taken among the Terena show the following summary results. Of 28 adult males measured, the average height was found to be 161.7 cm., average cephalic index 81.9, average facial index 85.4, and the average nasal index 76.1. Of 17 adult females, the average height was found to be 149.7 cm., average cephalic index 81.9, average facial index 83.9, and the average nasal index 77.3.[1]

The field work upon which this study is based was carried out during the months of December, January, and February of 1946–47. I gratefully acknowledge the assistance of Fernando Altenfelder Silva, Mauricio Segal, and Juarez Lopes, the three students of the Escola Livre de Sociologia e Politica of São Paulo, who accompanied me to Mato Grosso and participated in the gathering of field data. I want to thank also Dr. Cyro Berlinck, the director, and Dr. A. R. Müller, the assistant director, of the Escola for making it possible for the three students to carry on field work. I want to thank, too, the director and field personnel of the Serviço de Proteção aos Indios, whose assistance in providing transportation and lodging helped to make the field trip a success.

I am particularly grateful to Dr. Donald Pierson, the director of the Brazilian Branch of the Institute of Social Anthropology, Smithsonian Institution, for his kind cooperation in planning the field work and assisting in obtaining the equipment necessary for carrying out research in the field. Finally, I wish to thank Adelheid Hamburger for her industry and patience in organising and typing the field notes and the draft of this monograph.

[1] Prepared in cooperation with Dr. Emilio Willems, professor of anthropology, University of São Paulo.

M 142
M [147]
G 141
G 122 [114]
G [128]
[P. 5-B]

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121 177 how and why, as in the case of the Terêna, they resist merging into the regional population.

121 Studies of groups in an advanced stage of integration are also recommended for the contribution they can make to the handling of problems involving the survival of tribal populations. [114] [122] For this very reason, the Secção de Estudos of the Serviço de Proteção aos Índios and the Museu de Índio operated by it, while we worked there with Eduardo Galvão and Roberto Cardoso de Oliveira, was devoted chiefly to this type of study. The present work is the fruit of this orientation and gives a measure of the contribution that ethnology can make in the formulation and execution of a scientifically oriented native policy that could open new and better living perspectives to the native populations of Brazil.

121 177 619 The theme of this study is an analysis of the explicative possibilities of this rare Brazilian instance of a tribe which traveled practically the full road of acculturation while retaining a considerable populational rise, reached a high degree of participation in regional life, but in spite of this remains differentiated, identifying itself and being identified as native.

121 177 101 The explicative value of the Terêna case is all the greater because the Terêna are divided into various subgroups that present several variants of the general conditions of interaction of tribal groups with the national society. While some of the subgroups enjoyed a certain state of isolation and relative autonomy, others were compelled to live next to tribes that spoke different languages and also had different cultures, or even impelled to settle for the condition of tenant farmers or colonos on private fazendas. [648] [797] Official aid on the part of the Serviço de Proteção aos Índios, as well as the activities of missionaries, Protestant and Catholic, also operated in different degrees of intensity and continuity and in various ways from group to group, giving rise to variants of great explicative 121 interest. Thus, their study showed in what way the various 177 forces of compulsion that affected the process of the integration

3:Oliveira--5 E-5,9 (1955-1958) 1960 SK7 Guana SK7
Terena

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/14 stimulate new studies that, some day, will make it possible
/21 to deal as a whole, with the necessary methodological strictness, with the problems of integration of the native populations into the national society.

Darcy Ribeiro
Rio de Janeiro, July, 1959

/13/ Introductory Note

● /22 This work is the first report of our research on the Terêna Indians, carried out under the auspices of the Sacção de Estudos of the Serviço de Proteção aos Índios and the Divasão de Antropologia of the Museu Nacional.

/21 The research was planned for the recording and interpretation of the process of social interaction that has occurred in a systematic and continuous way between the Terêna and the national society, with the aim of uncovering the socio-cultural mechanisms that have affected the less generalized and more specific process we call here assimilation (1).

1. Cf. R. C. Oliveira, 1957:173.

/14 The study of this process, however, first called for a
/21 general survey of the Terêna region, indispensable to the selection of the community where we should settle for a longer stay in the course of which we would carry out, in depth, our
[101] ethnological research. While this "survey" took up a month and a half and provided us with useful though superficial knowledge of eleven local groups, the rest of the time (some four months or so) that we spent in Mato Grosso on that first trip, i.e., from July to November, 1955--was devoted to the aldea

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114 administer questionnaires and carry out interviews among the urbanized Terêna.

● 122 We are deeply grateful to the employees of the 5.ª Inspetoria Regional of the Serviço de Proteção aos Índios, particularly to Messrs. Luiz Martins da Cunha and Américo Antunes de Siqueira, heads of the Cachoeirinha Native Post, our hosts, respectively, in 1955 and 1957-58, who, with their families, put us up for several months in their home, in the midst of one of the largest and most beautiful Terêna Indian

123 /17/ aldeas. We wish to thank and pay homage to the Terêna population in the person of my fondly remembered friend, José Timóteo, "Captain" of Cachoeirinha, who died early in 1958, and to whose memory we dedicate this work.

122 To Dr. José Cândido de Melo Carvalho, Diretor-geral of the Museu Nacional, and Prof. Luiz de Castro Faria, Diretor of the Divisão de Antropologia, our gratitude for having financed the final part of this research, as well as having made its continuation possible when we entered the institution which they direct. /Page 18 is blank./

6:Oliveira E-5 (1955-1958)1961 SK7 Guana SK7
Terena

MARRIAGE AND TERENA TRIBAL SOLIDARITY:

An Essay in Structural Analysis

by ROBERTO CARDOSO DE OLIVEIRA
National Museum, Rio de Janeiro

Sumario

El autor de este artículo se limita a estudiar la sociedad de los Terena, indígenas que viven en algo más de 10 aldeas del sur del Mato Grosso, en Brasil. El número de ellos es en la actualidad de unos 5000. El grupo, de la rama Arawak, habitó antiguamente el Chaco Paraguayo. Es así que en este trabajo, como se ha dicho, se estudia la sociedad Terena desde que estuvo en el Chaco, todas sus supervivencias, y los cambios resultantes de su presente localización en una zona fronteriza que podríamos llamar "frontera de civilizaciones". Asimismo, se trata de descubrir las matrices o elementos formales inherentes de su sistema social. Para cumplir este propósito, el autor trata de construir lo que podría llamarse un modelo abstracto de la estructura social de los Terena basado en datos empíricos, recogidos directamente en el campo, o extraídos de la bibliografía.

Introduction

The Terena Indians live in ten or more villages in southern Mato Grosso, between 20° and 22° south latitude and 54° and 58° west Longitude.[1] They number about 5000 individuals. Originally inhabiting the Paraguaian Chaco, these Arawak people have maintained continuous contact with Brazilian civilization for more than a century and a half. Even though they might be described today as being integrated into the socio-economic structure of the regio,[2] it is not accurate to speak of them as being assimilated into neo-Brazilian society.[3]

[1] This paper is a result of field work done under the auspices of the *Indian Protective Service* and the *Division* of *Anthropology* of the *National Museum* of Brazil. The proposed plan of the field work was published in the *Revista de Antropologia*, São Paulo, Vol. 5, Nº 2, 1957. This article was written originally in Portuguese and was translated into English by Dale W. Kietzman, of "Summers Institute of Linguistics", and reviewed by the author.

[2] We are using the term *integrated* in the sense proposed by Darcy Ribeiro (1957 : 13) when he uses this classification for those "groups which, having experienced all of the pressures referred to (epidemics, massacres, social disorganization—RCO) and having succeeded in surviving, are found in the 20th century as a distinct entity in the midst of the national population, into whose economic life they have been incorporated as a labor reserve or as producers of certain specialized articles for local commerce."

[3] In a study recently published by the National Museum (*The Process of*